The Temple Artisan

APRIL, 1908

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Mysticism, Social Science and Ethics

PUBLISHED AT
OCEANO, CALIFORNIA

Price 10 Cents $1.00 Per Year

THE TEMPLE.

PRIMARILY: The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revivified in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility Are you of that number?

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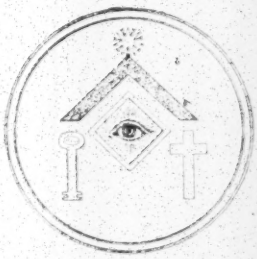
Behold, I give  **unto thee a key.**

THE FACE OF CHRIST.

Through all the long, long day, at morn and noon and night, we cry to Thee, Thou Christ of God. At morn we hail Thee King and build a throne and seat Thee there; by noon we tear Thee down, deny that we have ever known Thee, and, ere falls the night, with fulsome flattery or jest we plant the kiss of foul betrayal on Thy lips, and cowardly or stupidly stand by and see Thee nailed upon the cross.

And, Thou, each day that we in turn do crucify Thee fresh dost look into our eyes with tenderness, compassion, yet in sorrow past all telling, and nevermore while life and reason last, may we forget those eyes of Thine, those limpid pictures of the woes of all the world, nor fail to recognize that one wherein is limned the part that we have played in all that anguished woe.

Ah, human race! how great the price which day by day is paid again and yet again to raise each unit of the mass to heights where it may see the face of Christ in every human eye, and understand that only by a brother's need, a sister's pain, can one in justice gauge the help which should be given.

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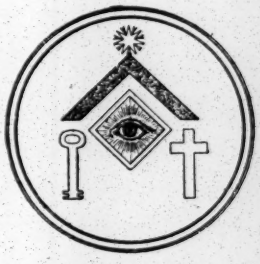
Behold, I give  **unto thee a key.**

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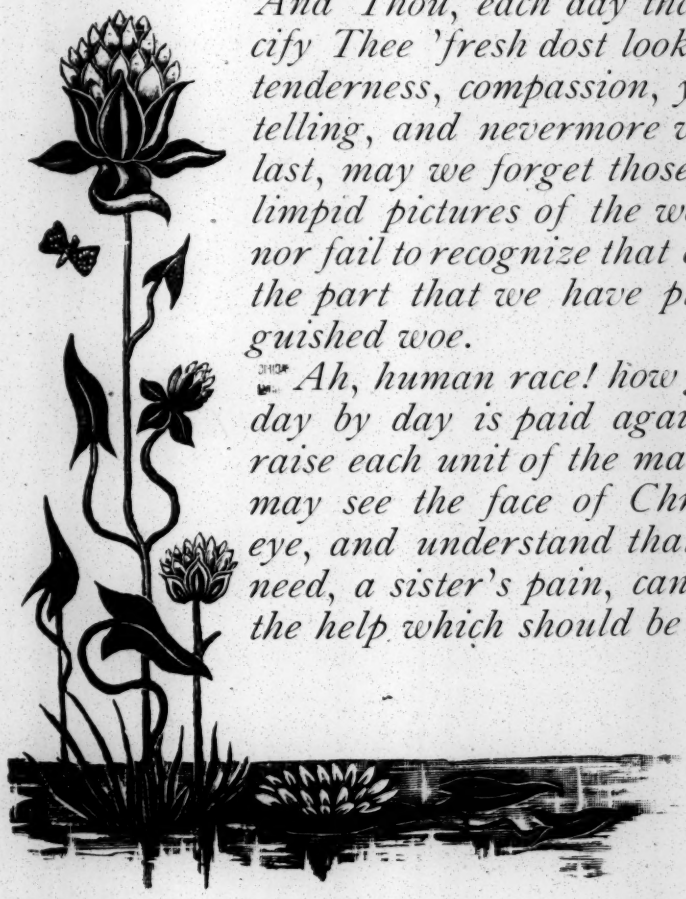

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EASTER MORN.

(Song of the Lark.)

Fair is the early morn, rain drops are shining
  Sparkling with light on each bloom-laden tree;
As I wake from my dreams, on my pillow reclining,
  The lark in the heaven is singing for me.

Peace—all is peace! 'Tis the twilight of morning;
  Gone is the storm with the winds of the night;
With crimson and gold all the East is adorning,
  And the perfumes of morn fill the air with delight.

Whence cometh the soul-charm that chimes in the singing
  That falls like a blessing from yon azure sky?
It hath ceased, but within me its echoes are ringing,
  And it calls from my spirit a longing reply.

Whence cometh the glory, the pomp of the morning?
  Where—where is the home of the crimson and gold?
Look up, O my soul, where heaven's light is adorning
  The brow of the Seraph, whose pinions unfold—

Unfold for a flight from the sun's potent portals,
  With legions of angels, blest spirits divine—
On errands of love to all earth-dwelling mortals,
  Bringing odors of roses and breath of the pine.

Oh, sweeter than harp-strings or voice of the song-bird
  Is the melody heard in the soul's mountain height,
And the eye of the spirit alone can discover
  The crimson and gold of the City of Light.

C. L. Harris.

HO, ALL YE THAT SUFFER!

How close, in all the common affairs of life, one human being may draw to another; and yet, when the soul of one is lashed into frenzy or sunk into abject despair, the thought of measureless distance between the two brings an indescribable awe upon the one who can only see the effects of the lashing, or the despair on the face of the tempted or stricken.

Only with his eyes can man see, unless he, too, has been down into the same depths. He can bring no surcease to the stricken soul unless he, too, has been lashed by the same blows and has turned their stripes into ladder steps and climbed up beyond the power of blows to hurt.

For all there seems to be such a vast distinction between body and soul, that distinction is the veriest chimera. The soul

stands as it were, a pattern within, upon and around which all the blind, unfeeling, cutting, disintegrating forces of nature are building an outer semblance of quivering, shrinking human flesh, and every cut, or blow, or gnawing pain which hastens the growth of that semblance leaves a corresponding impress upon the pattern—the soul—also. The body may bespeak sympathy and help from other human beings, but the soul stands alone and uncomforted. For long eras of time it can only look forward to more pain, and wonder if it can endure to the end, and what the end of its period of trial will be when it is reached. But its roots are momentarily sinking deeper and deeper into the great stream of life; they will reach the bottom of that stream some future day, and bury themselves in the rich soil, the place of sustenance beneath the waters, and then there will suddenly stand up a stalk bearing a perfected bud, to open on the face of the waters into the perfected blossom, the crown of its labor and pain. B. S.

THE PATH OF LIGHT.

TEMPLE TEACHINGS, OPEN SERIES, NO. LXXI.

One part of the world is woefully deceiving itself, refusing to believe the records forced upon its attention, deliberately ignoring the testimony of those who have been taught by sad experience and suffering; drugging conscience by over excitement and seeking by vain efforts to amuse itself by legitimate or questionable forms of entertainment; all of which is due to utter hopelessness and despair of better conditions. In many instances inherent selfishness has induced the acceptance of some cult disguised by terms expressive of the tenderest, holiest emotions of the human heart, or by high sounding scientific terms. When the teachings of many of these cults are thoroughly analyzed, and viewed from a higher consciousness, they are found to be the rankest kind of selfish imposture and perfect epitomes of blasphemous idolatry, or preparatory instructions in Phallicism.

In view of the fact that education has become almost compulsory in all so-called civilized nations today, there is no valid excuse for ignorance in regard to the woeful tyranny of the over-rich, the rapid increase of poverty and suffering, of crime in high places, of slavery worse than has been practiced for centuries, because more intelligently perpetrated.

There is no excuse, no justification for the expenditure of the

vast sums literally thrown away in the building of great cathedrals, palaces, places of amusement, objects of adornment. I say thrown away, because not one stone will be left on another when the human cyclone now gathering as a result of such unjust accumulation of wealth and unwise expenditure, has passed over the doomed territories.

No matter how great the sacrifice, how unselfish the efforts put forth by those who have not become identified with the $ aristocracy of the day, toward the building up of some purely philanthropic institution for the use of the suffering, or for the education of the masses, it either fails of sustenance and passes into a receiver's hands, or is seized by some modern highway robber and turned into another "den of thieves." You hear moderately well informed people discoursing about the wonderful examples of charity set to the world in the establishment of some of the great hospitals, yet let some poor suffering soul apply for operation or treatment at many of them, and the degree of assistance rendered is in exact proportion to the length of the patient's purse.

The saddest of all the sad effects of this era of repudiation of spiritual and mad accumulation of material, wealth, is the blighting of the sense of interdependence between man and man, and the destruction of long cherished ideals of the Fatherhood of God and Brotherhood of Man. The empty places in the hearts of countless numbers of those who have cherished those ideals, are fast filling with utter discouragement, hopelessness and despair. The intelligence, the energy which has heretofore enabled the human race to build those high ideals, has been prostituted to unworthy ends, and the result is a reaction which has destroyed man's faith in his fellow man; and worse still, his power of loving his fellow man. In business every man takes every other man to be a soulless antagonist, and treats him accordingly. Mutual help is no longer offered or expected, save in rare instances.

When a realization of these facts dawns upon one of average intelligence, and he attempts to voice his discoveries and fears, and to send forth a warning cry or an earnest entreaty to others to pause and apply some remedy to the disease he beholds, at once the cry of Pessimist, Revolutionist, Anarchist, goes out, and his efforts are nullified in the cases of those who most need his help; those who, because of selfish desire have conceived a great admiration for the methods and results of modern business. Many

of the people most nearly concerned are well aware of the seething spirit of discontent which is rapidly forcing events to a disastrous conclusion, but they are devoid of the will power and power of initiative that are essential to a clear concept of the right steps to be taken to avert or lessen such disaster; and yet these people are the only hope of their fellowmen, from an exterior point of view; and it is to such as these that I now appeal. Even if they must lose some of their hardly earned material wealth; even if those vacant places in their hearts still resound with the voices of the elemental forms with which they have replaced the spiritual ideals of long ago, it is worth their while to take a backward look in search of those lost ideals and try to win them back.

There is but one way for man to identify himself with God,—there has never been but one way; Jesus of Nazareth voiced that way in the words of the Golden Rule. Even if man must yield up physical life in the great contest, is it not better to yield it in reaching after the only thing that makes life worth living, the only thing that gives assurance of a better life, a broader chance, than yield it in a maelstrom of hatred and despair, as they inevitably must do if they will not listen and hear the appeal of the Spirit of Love.

I make no appeal from the (to them) incomprehensible height of occultism, for if the rich (the overburdened) man cannot enter the Kingdom of Heaven, much less can the unbelieving, faithless or despairing selfish man go far on the Path of Enlightenment. The characteristics which keep him in the rut he has formed, the fallacy which leads him to believe that he has sounded every depth of spiritual experience in the days of his long renounced orthodoxy, will not loose their hold at any light demand; and unless the very foundations of his life are shattered he cannot be aroused to a consciousness that there is aught worth striving for upon that Path, or, indeed, that there is such a Path at all, much less the Godlike reward for unselfish endeavor. He cannot prevail upon himself to accept the most comforting, the most immeasurably great truth, that the only authentic evidences of the facts of a continuous line of evolution must be given by those who have passed from one phase of evolution into another, and who can no more return to the former, the human phase, in possession of the power to disclose the secrets of the Path to a pessimist, than a man of any present day race could appeal to the mentality of an anthropoid ape and convey a lucid idea of the methods by which he had reached the human stage. When man has outgrown the more infantile instructions of orthodoxy, if he fails to comprehend that there must be more beyond, and he is left without a conscious director, he drifts into faithlessness, unbelief and despair. The horror of such a fate should at least render one willing to consider the fact of the existence of the Masters and the Lodge,

even though ignorant students of Philosophy almost smother the truth in false representations and absurd or impossible delineations; and make some effort to open his eyes to the transcendent light glowing upon the Path, even though it be too vivid for his unaccustomed eyes. But alas! the great majority have chosen to dwell in darkness.

THE TEMPLE OF THE PEOPLE.

Those members of the Temple who have been with the movement from its beginning, will doubtless remember the Masters' references to the future Temple of the People; and those who did not know the reason for no further allusions to the same may not be aware that the full title was not given the Temple movement at first, for the reason that it was necessary that much preliminary work should be done before certain connections could be made, which would make the full title applicable to the movement. Quite recently directions were given to protect the work by giving it a legal status and do so under the full title as given above. This has now been accomplished by incorporation under a law of the State of California, for religious bodies.

Heretofore the Temple had no existence in law. If it were necessary for any legal action to be taken, any property to be attained, held, or transferred, it had to be done through some individual, which left many loopholes through which entire strangers and even enemies of the Temple might gain possession of its belongings in the case of the death of whosoever might be holding property in trust for the Temple, and as it had no existence in law, of course it would not be a beneficiary in the case of its being left a legacy by any friend. All this is now changed, and under the name of The Temple of the People the old body of the Temple has all the privileges and protection that can be legally given any citizen of this country; while it has lost none of its private aspects. None of the directions of the Masters regarding the Esoteric Orders, or the rules for guidance, have been changed; no changes in the position or duties of Officers have been made. Aside from the fact that all exterior affairs will have to be more systematically conducted, and a more rigid adherence to all rules insisted upon, together with the above mentioned details in regard to property rights and privileges, no outer changes have been made.

There has recently been sent out to all members a paper which among other very important things refers to the above noted change in name and the causes therefor. If any of said papers have gone astray and members have thus failed to receive them, we will gladly send other copies if application is made for same.

The incorporation of The Temple of the People puts the organization upon a more solid as well as dignified basis, and permits of many opportunities in the extension of the work not possible otherwise.

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Published by The Temple on first of each month.

Annual Subscription, $1.00. Single Copies, 10 Cents

Entered as second-class matter, June 18, 1903, at the Post-office at Oceano, Calif.

Address communications to THE TEMPLE ARTISAN, Oceano, Calif.

EDITORIAL MIRROR.

"Ho, all ye that suffer, know ye suffer from yourselves." Do away with the fallacy that your pain is caused by another. The inner self, the ruler of each being, recognizes the truth, that pain and weariness are as essential to growth as are their opposites.

—*Temple Teachings.*

"The gates of hell are three—desire, anger, covetousness, which destroy the soul; wherefore one should abandon them. Being free from these three gates of hell, a man worketh for the salvation of his soul, and thus proceeds to the highest path. He who abandoneth the ordinances of the Scriptures to follow the dictates of his own desires, attaineth neither perfection nor happiness for the highest path."

–*Bhagavad Gita.*

Under the crust of the world, forces are working for the overthrow of unnatural conditions now obtaining in society. The Temple is a centre through which mighty forces are pouring for aiding the leavening process now going on so actively. Cosmical forces are being sent through the Temple Centre which have more to do with the evolution of humanity than the readers of these lines may realize. The strong connection of The Temple with the Master-forces of inner spheres of life constitutes one of the great links which hitches humanity to the stars, and will do much to pull it out of its mire of selfishness as time unfolds.

How many aspirants for chelaship—spiritual knowledge and wisdom—break and re-break their solemn vow and obligation to the Great Lodge—their own Higher Self! What is the result of this in occultism? Apparently nothing, some of you may say—but in emphatic tones we say, NOT SO! When you fail to keep your solemn obligation, the great Lords of Karma take note. You are not brought before any tribunal save that of your own soul. You follow your own desires by the penalty imposed for breaking the Law of the Higher Self. You are compelled to follow your own

desires down to the dregs, and no one save yourself compels you even in this. The penalty is in the kind of desires you generate in yourself—and from these you suffer, for all turns to ashes in the end. The penalty pursues you, making you do just what you want to do and bringing often the fruits of your wanting; but with no satisfaction, no peace—nothing but hell, torment, unrest—for once having touched the Lodge you cannot forget its glory and power, its peace and love. And so feeding on husks fit only for swine, the derelict wanders "on the outskirts of his own divinity," a restless, unsatisfied soul in a world of shadows, and yet doing only what it wants to do—mayhap getting the fruit of all its desires—and right there is the penalty of spiritual wrong doing, for the POWER TO DESIRE ARIGHT is lost or temporarily suspended until the outraged law of the Higher Nature is again balanced by the suffering and sacrifices of the one who has disturbed such balance and harmony in the inner life. W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 50

OUR DOG BABE.

Once upon a time we owned a little black dog. He was a very affectionate, lovable litle dog, and very bright too.

He came to us when he could be easily carried in an overcoat pocket, and we called him "Babe." Of course he grew into our affections as all young things do when we have the care of them. It so happened that after a while a little girl in the household had a black kitten given to her, which you may know was a great pet. As the dog and little kitten grew up they became the best of friends. When they lay asleep together on the floor it was some times difficult to tell which was the dog and which was the cat.

In the course of time a family of kittens came, and the dog established himself as caretaker in a way most unusual to see. He would sit by the box, and with drooping ears watch the process of feeding and washing by the mother cat, with as much interest as if the family was his own, and it was necesary for him to see that the work was properly done.

Neither mother nor babies objected to his presence in the slightest degree. The faintest mew from the kittens would bring the dog with a rush from anywhere within hearing, and if it so happened that the mother was off duty, he would make it his business

to hunt for that mother cat, and taking her by the neck as he saw her take the kittens, and would carry or drag her, and drop her unceremoniously into the box, as much as to say, "There is your place, now stay in it."

When we took the kittens out of the box Babe seemed very much distressed, and as soon as he could would return them to their box as he had seen their mother do.

As they grew, he played with them and watched over them, never seeming to realize that there was supposed to be a race war betwen cats and dogs.

Sometimes he would lie on the couch, and when we called "Babe, Babe," he would pay no attention whatever; then we would call "Kitty, Kitty," and he would come running, lest there might be a dainty morsel for distribution of which he might not get his share.

When the time came for him to go outside to his own bed, he never heard us or knew we were calling, and it was with the utmost difficulty that he could be made to understand what was wanted of him, thus proving that even among dogs none are so stupid as those who will not understand.

Babe had a very bad habit which caused us much trouble. When the dining-table was pushed back against the wall, with a chair at each end, he would deliberately jump on one chair, then on the table, then to the other chair and to the floor. No amount of switchings or reprimands of any sort had the slightest effect on him. He seemed to think it a smart trick, for whenever he was running around playing excitedly, he would invariably jump up and walk over that table, regardless of whether there was anything on it or not.

One summer afternoon we were suddenly startled by a series of yelps and howls from Babe, mingled with the sound of flying feet, up the stairs to the upper porch, around the house and down again until it seemed as if we would never get a sight of the poor yelping creature. We thought a hornet's nest must certainly be pursuing him.

Finally we found him rolling over and over in a vain attempt to rid himself of a piece of tanglefoot fly-paper which had attached itself to him while he was making one of his periodical journeys across the table. The more he rolled, the tighter it stuck. When we could stop laughing long enough, four of us managed to catch him, and relieve him of the awful paper which had nearly scared him to death.

With many a grunt and wail he thanked us for our efforts, and ever after he avoided the table as something which had done him irreparable injury. He was so thoroughly cured of the bad habit that no amount of coaxing could induce him to even jump to the chair which led to the table.

It was many a day before we ceased to laugh at the memory of his comical figure trying to run away from the piece of fly-paper.

Perhaps some other day I will tell you of the sad ending of the life of our beloved little dog Babe.

OLIVE VERNE RICH.

This story of Babe was sent to the Builder's League of Kindness by one of the Temple members. What do the Builders say of asking her to become a member of the League of Kindness? Don't the Builders themselves have some stories or experiences to send to the League of Kindness?

THE SEVENTH SEAL.

IV.

As the ray of light illumines the darkness of a prison house and the frail plant rears its head in the effort to reach its ray, so has the imprisoned spirit of the Christ struggled to reach the light of truth shed by God's effulgent Sun.

Imprisoned in the house of clay, enshrouded and entoombed in matter, the soul has made slow growth, and has sought in vain to reach the full light which will burst upon the age under the Aquarius Cycle. . . . Now indeed the shackles will be removed, and the prisoner will emerge in the full light of the (Sun) or spirit, the days of bondage to Saturn (Matter) passed for the entities who entered the race first.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the Dragon, that old serpent which is the Devil and Satan, and bound him a thousand years,

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

"And I saw thrones, and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and

which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years." Rev. xx:1, 2, 3, 4.

Now will those who have won their crown—(made the union of soul to spirit)—come in again, and take their lot in the days to come. . . . Among the number will be the mighty warriors and prophets of old, who will fight their final battles in the flesh. The great souls who, we are told, will incarnate in the new age, are those who have completed the octave in other lives, and are coming to incarnate anew, in form, bringing the results of development gained in previous ages.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow, and sighing shall flee away." Isaiah xxxv:10.

The holy prophets will again voice the utterances of God's Angels to man—for saith the Scriptures:

"But thou, O Daniel, shut up the words, and seal the book even to the time of the end; (end of the cycle) many shall run to and fro, and knowledge shall be increased. . . .

"Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. . . .

"But go thou thy way till the end be; for thou shall rest, and stand in thy lot at the end of the days." Daniel xii:5, 12, 13.

In the terrific struggle of Saturn (Satan or the beast, in his lower aspect) over the souls and bodies of the doomed, fierce and awful wars will be waged and millions will go downward to eternal extinction, reeking with blood and carnage; horrors too terrible to speak will greet the eye and ear; the heart will shrink appalled at the animal in human form which will desolate the land, when only self interest arms its course, and all restraint is removed.

"And after these things I saw another angel come down from heaven having great power; and the earth was lightened with his glory.

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, and is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. xviii:1-2.

Thus do the spirits of evil compass their own end, and clear the way for a larger, freer life; after the carcasses of rotting clay shall have been engulfed from the sight of man, then shall spring up

newer and fairer life, better conditions, and hope once more will lift her head, and with eyes of gladness renew her toil. Love will welcome old friends of ages gone, who ages past, in distant climes last looked into eyes glazed in death. Memory will weave her glorious crown about the brow of those beginning life in the new age, and man's old dream of being young, with all his old knowledge and experience to guide him, will be realized.

Then will the wilderness blossom as the rose, and man enter into his heritage of the ages.

That the recurring cycles do bring back to earth the souls who formerly lived, we have convincing proof from the following passages, and at the same time teaching the doctrine of Karma:

"And when he had opened the fifth seal (the Scorpio cycle) I saw under the altar the souls of them that were slain for the word of God and for the testimony that they held.

"And they cried with a loud voice saying, How long, O Lord, holy and true, doest thou not judge and avenge our blood on them that dwell on the earth?

"And white robes were given unto every one of them; and it was said unto them, that they should rest yet a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Rev. vi:9, 10, 11.

We are assured further in Isaiah that the dispersed of Judah shall be gathered together from the four corners of the earth. Leo being the Father of the hosts, or the sign from which all manifestation proceeds, implies bringing together all those who have won their white robes and made them white in the blood of the lamb.

"And at that time shall Michael stand up, (Angel of the Sun) the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

"And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and forever." Daniel xii:1, 2, 3.

FLORENCE A. BARNETT.

(Concluded.)

THE BUILDERS, CHRISTOS AND MAN.

III.

The Avatar chooses his method of entering the human world. He may choose as did the last great Avator, who used the body of Jesus, and overshadowed one born of woman in the usual way, whose Ego had in previous incarnations reached a high status of perfection, and had consciously entered the portals of the Lodge. "Sons of Kriyasakti" produced by a second Spiritual effort, but the first one has remained to this day the Seed of Divine Knowledge, the One and Supreme among the terrestrial "Sons of Wisdom."

Or he may clothe his permanent spiritual body (Nirmanakaya), first with a lower astral form and then with a physical or material body.

We have been told that all the known historical Saviours have been incarnations of one and the same Great Being. The Secret Doctrine says:—

While in the infancy of the third primitive race:—

"A creature of a more exalted kind
Was wanted yet, and therefore was designed;
Conscious of thought, of more capacious breast
For empire formed and fit to rule the rest . . ."

It was called into being, a ready and perfect vehicle for the incarnating denizens of higher spheres, who took forthwith their abodes in these forms born of Spiritual WILL and the natural divine power in man. It was a child of pure spirit, mentally unalloyed with any tincture of earthly element. Its physical frame alone was of time and of life, as it drew its intelligence directly from above. It was the living tree of divine wisdom. . . . . He was the first, and the seed of all others. There were other "Sons of Kriyasakti" produced by a second Spiritual effort, but the first one has remained to this day the Seed of Divine Knowledge, the One and Supreme among the terrestrial "Sons of Wisdom."

He is "The Tree from which; in subsequent ages, all the *historically* known Sages and Hierophants, such as Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. . . . It is under the direct silent guidance of this Great GURU—(Master Instructor)—that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness the guides of early humanity."

There is a great mystery in the incarnation of the Christos that has baffled all the uninitiated teachers and clergy of all religions for many centuries. Ignorance concerning this subject has led to much speculation and theological dogma. The disciples and followers of Jesus while he was on earth, and the early church Fathers of the first and second centuries of our era were Initiates in the "Mysteries of Jesus" where they were taught truths concerning the Christos and its incarnations. But when Christianity was forced on the world by the sword of Constantine, the "Mysteries of Jesus" disappeared, and with it the secret of the Christos. Such fragments of these teachings as escaped destruction have been the foundation for the perverted theology now known as Christianity. The Masters have recently lifted a corner of this veil that the world may receive more light.

We have described the Christos as God in manifestation. This needs further elucidation. God, the Absolute Light, is Light without any shadow. When matter forms a veil, however attenuated that veil may be, even as the slight mist that sometimes hangs between us and the sun, then Light is no longer Absolute, but conditioned; it is differentiated and manifest in matter. To illustrate: The light of our sun is invisible beyond the atmosphere; all is darkness; and with no atmosphere all would be darkness on and around the earth. The atmosphere is a veil that intercepts the vibrations of force from the sun, and in its resistance creates what we call light, and brings the sun into manifestation to our sense of sight. So, Absolute Light is also Absolute Darkness before its emanations reach the veil of matter. Jesus, in whom the Christos was incarnated, tells us that God is Spirit. Pure Spirit, undefiled and unidentified with matter, therefore, is Absolute Light. Darkness is the opposite pole of light; it is Substance unilluminated, unconscious, without mind or thought, without the power to move or to become; therefore, it is Absolute Darkness. Spirit and Light are synonymous with Consciousness *per se,* with Divine Ideation, Thought and Mind beyond the pale of matter. At the "beginning" desire awakens the slumbering Cosmos and Light shines into Substance, dispelling darkness and the new Universe beholds itself. Christos is conceived in the womb of Matter (Mother) and is born the only begotten Son of the Father; is God in Manifestation. This Spirit of God, the Christos, is a living, thinking, conscious entity impressing itself on every atom of space; it is Divine Ideation identifying itself with every part of the Universe as the *Heavenly Man* and is ever drawing and shaping the Universe into

its Image. The earthly man has become the antithesis of the Heavenly Man, and its lower pole, the Image, defiled with dense layers of matter shutting out the Light of the Spirit. The Ego in man is the Image of this Heavenly Man incarnated; is Christ with all his light and might endeavoring to illuminate the lower mind and replace or rather transmute the human into the Divine. The Great and Mighty Beings forming the head of the Great White Lodge have fully entered the Image of the Heavenly Man and are one with the Christos. The Heavenly Man on earth is a real living entity, and the heart and soul of the Lodge at its upper pole and of man at its lower pole. There is another aspect of the incarnation of the Christos that we must not omit. This aspect comes under the head of what is known in Occultism as group souls. To illustrate: Our human bodies are composed of innumerable cells, each of which is a living entity, a soul with an embryo spiritual ego at its center. These are grouped together to form our bodies and are directed by the human ego who imparts life and guides them in their several functions. They are group souls under the guidance of a single ego. In the same way humanity is grouped under the guidance of more advanced Egos, our Elder Brothers. There are many such groups on all parts of the earth conscious of the guidance of such Elder Brothers on the inner spiritual plane, but entirely unconscious of the fact on the physical plane of life. In the same way that humanity is grouped on earth, so are the Elder Brothers, both seen and unseen, grouped under the guidance of still higher beings, up to and beyond those guiding the solar system, to the very Christos Itself, and through Him to Deity; for the Universe in toto is one group soul whose head is Christ. Thus Christ is incarnated, not in one man only, but in all men.

J. H. SCOTFORD.

(Concluded.)

TEMPLE HOME ASSOCIATION NOTES.

March, usually a very wet month in California, has been very dry this year. Unless copious rains occur during the latter part of the month, serious damage may be done to farming interests.

Brother D. L. Petty of Everett, Wash., is building a fine two-story house on his half acre near the Halcyon Sanatorium. Brother Petty expects to move to Oceano some time during the next few months.

The Association has set out about fifteen acres of its dark land to walnuts; four-year-old trees being set out, in about three or four years more a nice income will be obtainable from this grove. Land with bearing walnut trees on it is worth $1,000 per acre in California.

Under Brother Ewing's efficient management the poultry ranch is a-booming. Over 1000 chickens have been incubated so far this season and the incubator is still running night and day. Brother Ewing's plans are to raise as many young chickens this season as possible—using the incubators as long as good results are obtainable.

The boys of the Farming Department are active on the mesa and in the valley. It is up to Brother Conrow to raise crops "galore" the coming season. About 25 acres of horse beans are up and growing well.

Reader, you should have one of those lots on Halcyon beach whereon some day you can build your "little cottage by the sea." Do not forget the opportunity. Now is the time. Read over that circular again. Some lots have been sold and more are selling, judging from letters. First come, first served.

AMERICAN COMMUNITIES.

"American Communities and Co-operative Colonies" is the title of a book of 600 pages, by William Alfred Hinds. This second revision of this book includes an acount of The Temple Home Association. The work is a most interesting and complete account of American Communities, giving the basic lines on which they have been founded, showing clearly on what principles successful results have been won, and the causes of failure where wrong foundation lines have been laid. The author believes strongly in the value of communities, and tells us of existing experiments that have continued for 64, 120, and 175 years, affirming that such colonies antedated political Socialism, and that their history forms an integral part of the general history of Socialism. He is fully persuaded that they are to be greatly multiplied, for as soon, he says, as political Socialism becomes dominant in any country, "there will be a grand hustle for congenial conditions and associations" which can best be

realized in communities and co-operative colonies. Of this book the "Socialist Book Bulletin" says: "We recommend and circulate this book of Mr. Hinds because it is full of valuable data regarding the economic conditions which must be reckoned with in the work of tearing down and rebuilding." Price, $1.50. May be ordered through Oceano Book Concern.

TEMPLE ACTIVITIES AND NOTICES.

Our Brother, Dr. Geo. Clark Russell of Cleveland, Ohio, spent a few days here on his way to San Francisco. The Headquarters staff were much pleased to renew acquaintance with Bro. Russell, our first meeting with him having been at Syracuse, N. Y., in September, 1901, on the occasion of the Second Annual Convention of The Temple.

* * * *

The Temple Builders have held their Sunday evening meetings regularly during the past month. The following topics were presented: Springtime; Springtime's Helpers; Pilgrim's Progress; Faith and the Angel.

* * * *

Members are reminded that April is one of the Semi-Annual periods for payment of dues. They are requested to be as prompt as possible in remitting same.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * * *

It is requested, that in all cases of changes in address, *special notice* (separate) be promptly sent to the Temple Scribe, by letter, or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured. TEMPLE SCRIBE.

Halcyon Hotel and Sanatorium

THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

and not as a **fashionable** resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long **periods** of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and **profitable vacation amid healthful and beautiful surroundings.**

The Sanatorium buildings and grounds are situated near the town of Oceano, in the southwestern part of the famous Arroyo Grande Valley, which, encircled by hills from 400 to 800 feet high, has been aptly designated as **"the rosy dimple on the cheek of creation."** San Luis Bay is one mile distant, affording, with its twenty miles of circular ocean beach, one of the most delightful drives in the world, with inspiring views of **sea** and **mountains** blending into one.

The Halcyon Sanatorium is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea, which is

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Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an **educative** as well as **curative** process, and it comprehends the work to which **The Sanatorium** is pledged:

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The Treatment. All the remedial agents that medical science and experience have proved valuable—the resources of **nature,** as sunlight, pure air and water, baths, the use of **oils,** electricity, the natural **radio active forces that nature has conserved in the vicinity,** and equally if not more important, the **mental** and **moral forces**—are drawn upon and applied, under the direction of skilled physicians, for the **restoration** and preservation of **Health.**

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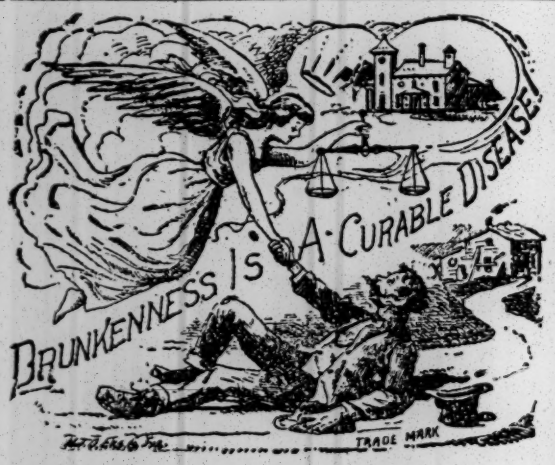

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At the Home Institute the renowned Oppenheimer treatments and methods are used. New York City is the headquarters for this treatment, and it has been adopted by the State of New York Legislature as the treatment to be given to drunkards convicted the second time, if they elect to take it in the place of sentence. This treatment is endorsed by thousands of men and women of national and world-wide reputation, such as Lady Henry Somerset of England Bishop Henry C. Potter of New York, Father John J. Hughes of the Paulist Fathers of New York, Cyrus Edson, M.D., formerly Health Commissioner of the Port of New York. Scores of others as prominent have publicly endorsed the treatment.

CRAVING FOR LIQUOR IS REMOVED in TWENTY-FOUR HOURS. Under this treatment shattered nerve centers and all bodily functions are restored to the normal condition. THE HOME INSTITUTE is a branch work, of the Halcyon Sanatorium, located near Oceano. CURE is GUARANTEED.

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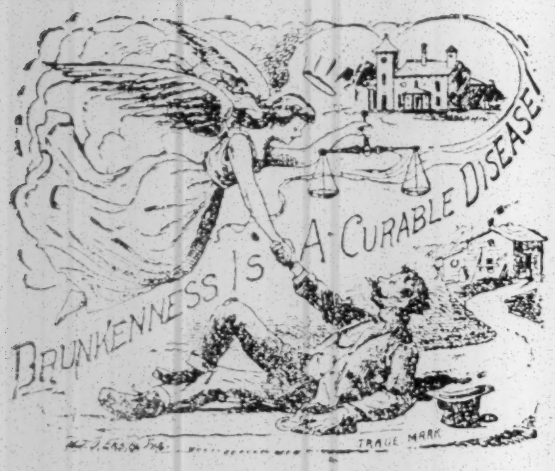

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